William Turner vnto the reader

ALthough it be not belongyng vnto my profession to dispute, of matters of diuinitie which am a Phisician: yet extreme necessitye requiryng, I am compelled to do in this kinde of warre as coblers, shomakers masons carpēters and al other mē of handy occuwations are cōpelled to doo, whē theyr citye is besiged that is to take wepens in theyr handes and become warriars whiche haue had lytle or no experience of ware before.

Yf that (when a citi is besieged) euery man that is a faythfull cityzen, ought to do the beste that he can, to defende his City and to ouercome the enemyes of the same

who wyl blame me, whiche am no
professor of diuinitie, when as the
city of god, wherof I am a sworn
Citizē is besieged, w so great hos-
tes of poppysh warriers: if I play
in thys tyme of nede, the deuyne
warryer, to defēd the forsayd city
and endeuoure my selfe to ouer-
come thenumies of the same. The
enemies of our citi, ar thei, which
take away by violēce ỹ godly and
necessarie ordinaū.es of oure cyty
woulde by force thurste into oure
city, lawes of theyr owne making
contrarye vnto the lawe maker
which builded our city, & dyed for
ỹ liberty of the same. Suche ene-
myes, are the Bysshop of Rome, &
al Poppyshe Prelates and priestes
whiche mangle and minysshe, yea
rob and manye ways deface the
moost comfortable cōmen seale of
our saluatiō & redēptiō: the holye
Sacramēt of Christes bodye and
bloude, and in ỹ stede of the same,
set

set in a mere mannes inuention. a certayne Popishe playe, whiche they cal ỳ meritorius Messe, bearing vs in hãd ỳ they can do with it as much as our redemer Christ could do wt his most blessed passiõ which thing I iudge to be greatlie to ỳ dishonour of Christ. That is ỳ our most cõfortable cõmõ seal of our libertie, & redẽptiõ, shoulde be mãgled & robbed, & for ỳ moste parte of ỳ whole yere, take frõ vs and that the worke of a mã shuld be made equall wyth the worcke of our Lorde & lawmaker whyche is both God & man: I could do no lesse therfore, but wryt thys boke, to defende the blessed ordynaunce of our Lorde & redemer, & wrastle a litle wyth the wycked mannes ordinaũces, to helpe to dryue thẽ out of the churche oure citie, and to restore the ordinaunce of oure sauiour in to the churche ãgayne I know that many wyl be offen-

ded and take it very greuously e,
that I shoulde wryt of thys mat
ter, and I loke for none other, but
some shall cal me knaue and here-
tike for mi labour taking in thys
matter Some wyll there be also
of Satãs syde, whyche neuer cã
be satiate wyth bloud, which will
desyr to haue my bloud, as diuers
in Englande, at thys daye, yet li-
uynge haue done God forgyue
them. And the same if that theyr
crueltyes were not repressed and
holden downe wyth the hier pow
ers, whiche are maynteyners of
all truth, and honesty, would not
leaue alyue in thys realme one of
my iudgemẽt: ẏ vse either to wryt
or to preache agaynst such mãnes
inuentions, as at this tyme, I do
wryte agaynst: but I care not for
the horsleches, trustynge that
he that hath so ofte delyuered me
frõ the handes of myne enemyes,
wyll either saue me from them at

this

this time also, or elles, if it be hys pleasure that I shall lose my lyfe for his names sake, I shall be sure to fynde it again. But if there be anye man that of conscience had oughte agaynste me and thynke that I holde anye false opiniõs in thys boke or any other booke, and woulde haue ỹ amendemẽt of me and not my destruction, if they be learned, let them wryte agaynste me, and I shall answere them or elles if I can not, recante it that I haue writen. In the meian season I would desire the vnlearned which erre by reasõ of ignorauñce, and not of malyce, ỹ they woulde cease from railynge agaynste me, tyll that theyr chiefe championes haue confuted my boke, and haue perceyued that I wyl not recant. Thys would I also requyre of learned mẽ if it could be obteyned. I answered within these seuẽ yeres a certayn learned man of Englãd

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and cõfuted as wel as I could hys boke but he cõtrary vnto al honestie & learning perceiuing that he was not able to ãswer to my boke, in euert boke ẏ he wort afterwardes against other mẽ, railed & scoffed agaynst me by name. Soulde learned men plai such partes in a christen kingdome? I thynke ẏ it wer mete that he ẏ is learned, and opẽly in writing or in pulpit speaketh against any mã shuld either be cõpelled to cõfute his opinions ẏ he raileth agaynst, or els should be cõpelled opẽly to cri him mercy whom he hath sklaũdred. If this were brought to pas we shoulde haue fewer railers in Englãd thẽ we haue. Therfore haue I set my name vnto this boke ẏ if ẏ thinke ẏ I haue writtẽ herein any thing against God or his word ẏ mayste know to whõ thou shouldst writ. Almighty God graũt to the ignoraũt knowledge, and to thẽ ẏ haue knowledg, grace to liue therafter.

Amen.

I Am credibli informed bi ẏ report of mi faithful and vnfayued frẽdes, that ther ar now adais many rash and vngodlye men, which vtterly despice me, and set me at nought: saiyng, that I am not she that I am taken for, and that I am the Popes doughter, and haue driuẽ out of the churche the Supper of our Lord, and haue set vp my selfe, in the stead of it: and that I am the greatest blasphemye ẏ euer was vnto Christes death and passion with many other spitful lyes and sklaunders, where wyth they woulde kyl me, if thei could. But ye good catholicke and Christen people knowe well enough, what I am, and frõ whence I came. Ye wot that I cam from Christ and his Apostles, and that I am alowed and approued wyth mo, then

an

an hũdreth holy fathers Bishop-
pes of Rome I haue bene more
then these CCCCC yeres appro
ued by the holy churche. And be-
cause mani new fangled felowes
would that I should be remoued
out of the way, that Christes sup
per, (as they call it, myght haue
place in the church, as a holsomer
thyng and more profitable for mẽ
nes soule thẽ I am: I wil at this
time (compelled by necessitye,) cõ-
pare my selfe with theyr supper, & I
proue my self more worthi of place
in Christes church, thẽ it is. The
Supper that these felowes speak
of euẽ after theyr own confessiõ is
but a memorial of Christes death
& a giuynge of thankes for the be
nefit of mãs saluatiõ, whereby mẽ-
nes fayeth is strẽghtened & their
loue is increased. These are the
chiefest properties that these new
gospellers doo gyue vnto theyr so
gretly cõmẽded supper. But hark

now

now what I both do and cā doo. I deliuer ỹ sely soules that haue beē longe pituously punished in purgatorye, from theyr paynes & tormentes. Where fynd you in al the holy scripture, that the supper of our Lorde can do so much? I can make faire wether & rayne, I can heale all Sycknesses, and bringe dampned soules oute of Hell. I can purchasse remission of synes, by the offeryng vp agayne of Christes body and bloude. I cā with fiue woordes make both god and man. Whyche thynge, seynge that God can not doo: can not I do more, then God can doe? Now lette these newe felowes tell, whether the supper of oure Lorde, cā do so muche or no. Yet for al this, if nede require, I saye, that I am the supper of oure Lorde: and my great frēdes. Porphiry. My patrō, docter of ỹ Cānō law, & sir

Philyp.

Phil Philargiry. Docter of diuinite, haue taughte me to call my selfe so: if that my other name, should be at any time to odyous,

Ite missa est Fare ye well, tyll the next tyme that we mete againe.

Knowledge. Here ye not, as this womā speketh so blasphemously agaynst god & his word? Mark ye not, as she preferreth her self before the supper of our Lorde Jesu Christe, and yet she is the Popes daughter. **Iremou.** I heare her talke very well howe be it I perceyue not the haynousnes of the matter, as ye doo: therfore, shewe me it playnlye & I shall not spare to lay it to her charge. **Know.** First whē she is but the creature of man she saith that she can take away sinne by the offerynge vp of Christes bodye and blonde: where in, she maketh her self equal with our sauiour Christe. And wher as

she sayeth ỳ she cã make rayne & fayze wether, & heale all maner of diseases, she maketh her selfe god and where as she sayeth, that she can make wyth. v. wordes, both God and mã, she maketh her selfe myghtyer thẽ god for seyng that god is euerlasting, and hath no beginning he cã not make him selfe, thẽ wher as she saith ỳ she maketh god, she maketh her self mightier thẽ god Yf this be not blasphemy what shall we call blasphemye

Fremouth. Syr, these ar in tollerable blasphemies in dede, therfore, she shal not scape wyth them thus, Hoow Gentelwoman tary a litle, and heare what shalbe sayde vnto you. Here master Justice before al thys worshypful company in God and the kynges name I charg you with this woman, that she may be furthcommyng, to answere vnto such crymes of heresy & blasphemy, as shalbe laide vnto

her

her charge. Master Justice. Wotest, thou lewed felow what ỹ sayest & doest? Wilt thou rayle a= gainst the holy & blessed messe & ac cuse hir of heresy & blasphemy? lay handes on this felowe, for he speaketh against the sire articles, and agaynste the Sacramente of the altar. I take witnes of you neighboures what thys felowe sayeth. Knowledge. Soft syr and be not so hasty, if that ye put this man in pryson, and refuce to exe= cute it that he hath charged you with al, say not but ye be warned ye wyl be shrow your selfe. Ye are begiled master Justice, the world is not now as ye think it is. The time of persecuting the professors of the truth (thãks be vnto God) beginneth now to weare away, ye haue persecuted inough all ready in tyme past, & a litle to long. The kynges intent & purpos, is nowe at the beginnynge of hys regyne

to

to purge and clense the churche of al abuses and enormities, & to examine and try with the touch stone of goddes worde, all sacrifyces & ceremonyes, whiche are in ỹ churche: whether they are agreing wyth the worde of God or no that they that do agre, may be allowed & holden styll, and ỹ they, that are disagreing, maye bee taken away. Then seyng that thys is the kynges moste godly purpose, when as ye wyll not suffer mẽ to cite abuses & such thynges as, are thought to be abuses, to examination: men maye gather playnlye, that ye entende to resyst the kynges moste godly purpose. Whyche if ye doo, ye are not hys frend. If the messe, after due examination, be founde to be good & godlye she shall haue no harme, but if she be found to be of Antichrist & but a fained thing, to win money ẅ to the idle preistes that

can

can not preache: why may not the kynges hyghnes as well put her downe and dryue her out of the church as the popes wilynes set her vp, and brought her into the churche: Therfore I wyll aduyse you, to leaue of your troblyng of thys honest man, and be cõtẽt, to execute hys resonable request.

Master Justice. Syr at your instaunce I wyll let thys man go, and wyl also se that thys woman shall be forthcomyng, to answere vnto suche thynges as shall be layde vnto her charge.

Knowledge. Fare well master Justice. **M: Just.** farwell sir. **Palemon the Judge.** Inquere Peter, if there be anye man that hath any actiõ or matter, to be intreated of thys daye in thys Courte, lette hym bryng it in, and entre it and he shall be harde. **Peter Pyero.**

If

If there be anye, that hath anye matter in thys courte, lette hym enter hys action for my Lorde Judge is redy to heare it. Mast Fremouth. Here is a woman my Lorde whiche defendeth open hereſye & commyteth blaſphemye agaynſte God & hys holye worde. Palemon. What ſayeſt thou woman, is it ſo as thys man hath reported of thee? Milla. I denye that I ſpake anye hereſye, or commytted anye blaſphemy in all my life. Fremouth. Dyddeſt ye not ſaye, that thou cameſte from Chriſte & the Apoſtles: that thou couldeſt deliuer ſoules out of purgatory, yea, and dampned ſoules out of hell and couldeſt purcheſſe forgiuenes of ſinnes, with the offerynge vp of Chriſtes bodye and bloude again, and that thou couldeſt do more then Chriſte can do? are not theſe ſaiynges full of here

fye and blasphemye: **Missa.** I graunte I sayde all the sayynges whiche ye haue reherſed, ſauinge the laſte whiche I vtterlye denye that I euer ſayd or thought in al my lyfe tyme. **Fremouth.** I ſhall proue (my Lorde) ere I go hence by her owne hand writyng that ſhe taketh in hande to doo, that God neuer toke in hande, ẏ is to make god which if I cã ſhew I ſhall proue that ſhe holdethe, that ſhe can do more then Chriſte can do. **Pale.** Then ye deny not but that ye ſayd al the reſt, where of ye are accuſed. **Miſſa.** I ſayd them, and wyl saye them agayne. **Knowledge.** And thoſe say ings I ſhal, by ẏ help of god prou faiſe, Heretical and blaſphemous **Porphyrius and Phi largyrie.** We delyre you (my Lorde) that ye wyll admyt vs to

be

be defenders and aduocates vnto thys innocent woman. Palem. I am well content, defende her as well as ye can. Porphy. Euen as it is neyther semynge nor godly, that the holy scripture shoulde be called to examination and tryal, whether it be scripture or no, & thei that holde ỹ scripture is no scripture oughte streyghte wayes to be taken for Heretikes, & infideles: so the blessed and holye Messe, whyche is as true as the scripture is, and came from God, as wel as ỹ scripture came, ought not to be suffered to come vnto any examination or tryall and all they that doubt or holde agaynste it, ought by and by to be take for Heretikes & infideles. The blessed messe is such an hygh and inscrutable mistery, ỹ no lay man ought to reso̅ or dispute of it And though ther were anye abuse crept into

the Messe (as no man is able to proue that there is anye at all) it should belong only vnto ỹ Bishoppes and vnto the clargy, to medle wyth such matters, and nót to suche lay & vnlearned fellowes as these be Which, as it dothe appeare by they apparell, haue neyther taken any degre in diuinite, neyther in the Cannon law. Cato the wyse mã sayth to such. Mitte arcana dei: let ỹ secretes of good alone And Solomon sayeth: He that is the sercher of Goddes maiestye, shall be ouerthrowen wyth hys glorye Therfore it is not lawfull that these fellowes shoulde medle wyth anye suche matters, as the messe is. Moreouer, if these mẽs accusatyons shoulde be allowed, there is no suche holye ceremonye in the holye, church which should not come into greate ieoperdye of destruction sone after. Let all mẽ beware, that they breake not a good

good ordre. Nowe is the churche in a ryght good ordre, whyche if it were ones broke, ỹ churche should come in great ieoperdy. Take but one staffe out of a bundel, are not al th: rest loose & ready to fall out the ceremonies of the church, are knyt in suche an ordre, that if ye take one awaye, all the rest shalbe in ieoperdi of falling into distruction. Further more, ye knowe also that the multitude of this realme hath the messe in suche reuerence & taketh it for such a godly thing (as they are bounde to do no lesse) if they should once perceyue that the Messe should be hãdeled as a theefe and a robber, that is, if she shoulde be openlye accused before the face of the Courte, the rude people would make an insurrection & so should all thys realme com in great ieoperdi (bi the breakyng of the inward peace) of oure forein enemies. Therfore it were best to

refuse these mennes accusation & not to admyt it, but to punyshe them for theyr holde interpryse. But if ye will nedes admit theyr accusation, by your pacience, my lord, seing that thys is a spiritual matter: it shoulde be heard before a spirituall iudge: for as Aristotle saieth euerye man can iudge well in that thynge that he knoweth: thē he that knoweth not the matter, can neuer iudge well in it. Wherfore it wer best that eyther ye shoulde (my Lorde) reiect these mennes accusation, or elles suffer the matter to be deuolued vnto some spirituall iudge. Palemō The saiynges alleged oute of Cato and Solomō, forbyd not Christen men to searche the secretes of theyr fathers testament and wil, whiche he hath left in writyng, ye they should know but only suche secretes, as God hath not opened in hys holy word and testamente

and

and are not necessarye for man to
know: then these men maye reade
and searche out al the secretes, ꝯ
are cõteyned in the scripture, and
for the vnderstandyng of it, maye
wyth sobernes and discretion rea-
sõ and confer of any place of scrip
ture. And if any thynge be taken
for a parte of goddes wyll or com-
maundement, which they doubt
of, whether it be cõteined in their
fathers wyll or no: why maye not
they haue a recourse thyther, to
se whither it be conteined there or
no: Yf that only Priestes should
be sustered to come vnto the rea-
dyng of oure fathers testament, if
thei saide ꝯ the Pope were head of
Christes church, & all our goodes
ꝯ are lay mẽ, were theyrs at theyr
pleasure: if we myght not be suff-
ered, to searche oure fathers wyll
and testament whether it were so
or no, we should haue shortly ma-
ny ranke & riche papistes in thys

realme, as we haue all readye a greate dele to manye. And if they would haue our wyues & doughters also, and sayde, that it were goddes wyll, that we shoulde let them haue them? if we myght not searche the testament, whether it were so or no, in what case were we then? As for these mē whome ye iudge by their aparel to be vnlearned, because they seme not to be doctors of diuinite, and of the Canon law, and therfore not worthy to accuse anye abuse, that it may be put awaye, ye folow very litle ỹ scripture, whych ye eyther know or ought to know. Nolite Iudicare secundum aspectum. &c.

Iudge not according vnto ỹ outwarde apperance but iudge after right iudgemēt. The one of these men is a master of arte of Cambrige, & ỹ other is a master of arte of Oxforde, & haue in their youth studied diuinite. Must they now

be

be vnlearned, because they are no priestes: we shall haue a tryall of theyr learnynge here after. And though thei wer as vnlearned as a mā is possible, no mā cā hinder them to accuse thē of heresy & blasphemy, whom they hear speaking plaine blasphemy & heresye. Therfore I wil allowe theyr accusatiō and iudg as I shal se euidence giuen. As for that ye feare, that if ẏ messe should be suffered to be once accused, ẏ all ẏ ceremonyes of the church shoulde sone after decay & come to nought it is but a folishe feare. If ẏ messe be found fauty & ẏ ceremonis be foūde to bee of the same sort, ẏ the messe is: whi shuld thei not be al takē away togither. For thei that are ioyned togither in the myscheuous dede, oughte not to be separated in the punishment. Youre thounder boltes of vprores of the people, whereby ye meane that great bloude shoulde

be

be shed within this realme, if the messe should be acccused of heresy and blasphemy, are but vaine: for the kynges most louing subiectes are more godlye and wyser, then they wil distrubey cōmon wealth for the examination of a man or a womā. What saye you if Baals image wer here in Englād which god commaunded expresslye to be destroyed and ye know certainlye that there should aryse an vprore for the puttynge downe of thys Idole: whether were it better to suffre the Idole to stand stil with the high displeasure and indignation of God which threatneth subuersiō vnto the, land, wher Baall wer worshiped, or to burne Baal wyth an vprore, and so to auoyde the indignatiō of God? I trust to almyghty god, that we shall haue no vprores at al. And wher as ye would haue the matter deuolued vnto some spirituall iudge, thyn=

kinge=

king that I am not able to iudge of thys matter, for lacke of knowledge and learning in matters of religyon, I woulde not that ye shoulde reken me to be vnlearned in Goddes lawe because I am no Bishop: as though only bishopps and prelates were spirituall men and none elles Qui non habet spiritum dei hic non est eius. He that hath not the spirite of God, he is not hys. But all other Christen men haue the spirit of god, thē are al Christian men spirituall mē. Then muste ye eyther take me for no Christen man, or elles graunte, that I am a spirituall iudge. As for my knoledge in ꝑ holy scripture thoughe manye of mye predecessors haue bene to theyr greate shame, shamefully ignorant in the scripture: I would ye should know, that I haue bene brought vp in humanitie. Logike and diuinite in the vnyuersitye of Cambrynge, tyll I

was

was.xxii.yeres olde, & that sēce ye time though the cōmon law hath bene my chief study: I haue dilygently reade ye scriptures frō the beginning to the end, wherbi, thākes be vnto the Lorde, thus much knowledge haue I gottē ye I can discerne true religiō frō superstitiō, & know my sheperdes voice, frō a straūgers. This saing of Dauid Et nunc reges intelligite, & erudimini iudices terre: Get you vnderstāding ye kinges, & be you learned you iudges of ye earth. Thys sentēce made me reade the scriptures, sence I was a iudge, more hedefully & attēded truly, thē euer I did before. Therfore ye shall not nede to haue the matter deuolued vnto an other iudge Now if ye haue any thinge againste this woman, speake, and ye shall haue audience. Knowledge. Holde ye youre opinyon stil ye ye are ordeined of almightye god. Missa Yea for soth. Kuo.

And

And I pray you in what place of
ỹ bible did God order you mistres
missa. **Porphi**. Christ ordeined
the blessed messe in the. xxvi. of
Mathy the. xiiii. of Marke ỹ. xxii.
of Luke and in the. xi. of the for-
mer epistell to the Corinthyans.
Knowledge. there is no men-
tyon of the messe in anye of these
places. **Porphy**. What mak-
matter whether the name be ther
or not if the thynge be there. We
ought rather to seke for the thyng
it selfe alwayes more, then for the
name of it. **Knowledge**.
How do men discerne and knowe
thynges, but by theyr names: the
seynge that there is no mention
made of the messe in these places
rehersed how shal we knowe that
Christe ordeined the messe there:
Porphy. Ye shal know, that
Christe ordeyned the Messe, by
Christes wordes, wherwyth he or-
deyned

deyned that thynge, that we call the messe. Knoledg. Reherse the wordes I praye you, where wyth Christ instituted the messe

Porphyry. These they be

Dominus Jesus in ea nocte, qua traditus est.

The Lord Jesus in ỹ night ỹ he was betraied toke bred and after that he hadde gyuen thankes he, brake it and sayd. Take, eate, this is my bodye whiche is broken for you: do thys in the remembraũce of me. After the same maner toke the cuppe, after the supper was done and saide: This cuppe is the new testamẽt in my bloude, do ye thys as ofte as ye shall drynke in the remembraũce of me. By these wordes dyd Christe institute and ordeyne the Messe. Know

And with the same wordes he instituted the Lordes supper, then is the Messe and the Lordes supper all one thyng. Porphy

They are al one thing in very

d de

dede, therfore they ỹ raile against ỹ blessed Messe, raile also agaynst the supper of our lord. **Knowe** Yf the messe and the supper of the lorde be all one thing, the rightes, the housell, the sacramente of Christes bodye and bloude, and the supper of the Lord are all one thyng. **Porphi.** I graunt.

Knowledge. Then the messe the housell, the rightes, the sacramẽt of Christes body and bloude, and the supper of the Lord, are al one thynge. Wherof it foloweth, that who so euer may celebrat or do any of these: may also celebrate or doo all the reste. But all the laymẽ in England may celebrat the supper of the Lorde, and maye receiue theyr ryghtes or housell, as wel as priestes, therfore they may all celebrate or do messe as well as priestes may. If the supper of the Lord or housling and the messe be al one thing: whatsoeuer then belongeth

longeth vnto the one, belongeth
also vnto the other, and what soe-
uer is required to ỹ celebrating of
the one is also requiree to the ce-
lebrating of the other But a sha-
uen croune a prestes goun, an
albe, a stole a vestimente, cõfiteor,
misereatur, collectes, sequences se
cretes, canon, memento eleuation
of the sacrament, remembraunce
of sayntes departed, offerynge vp
of Christe for remission of synnes,
breakynge of breade in .iii. partes:
one for them ỹ are in purgatorye
on other for them that are in hea-
uen, the thyrde for them that are
alyue, washyng of a mannes fyn-
gers, myxyng of water and wine
togyther, are necessarily required
of hym that shall say messe. Then
if it be true that ye saye that the
messe and Christes supper (whych
the commen people cal theyr hou-
sell or ryghtes) are all one thynge
then is it requyred, that all men
which

whych shal celebrate ꝑ Lords sup
per & receyue theyr howsel: muste
haue shaué croũes, prestes goũes
albes stoles and vestimentes vpõ
their backes: thei must sai secrets
and sequences, collectes & cannõ:
they must breake the hooste in. iii.
partes, and offer vp afreash, Chri
stes bodye for remission of synne,
wyth all the other superstitious
toyes and bables aboue rehersed.
But these are not requyrede of
hym that shall celebrate the sup-
per of the Lord, and yet are requi
red of hym that shall celebrate
messe: it folowethe therfore, that
the supper of Christe & the messe
are not all one. More ouer if the
supper of the Lorde and the mes
were al one: when as a laye man
maye as well receyue the supper
of the Lorde for a priest as a priest
cã do for a lai mã, thẽ might a lay
mã as wel say messe for a priest as
a prest for a lay mã. But I do not

doubt but ye thinke ȳ to be an in-
conuenièce & cõtrary to your oft
commended order, then is it not
conuenient, that the supper of
Christ and the messe should be re-
kened all one. Philargy. We
thynke that ye spake of late, won-
derous vndiscretly & vnreuerent
lye, and otherwyse then it becom-
med a Christen man to do: where
as ye called the holy vestimentes
which the priestes weareth in the
honour of Christe (who is present
at the messe) superstitious toyes,
and bables, seyng that they were
consecrated to holye vses by moste
holye & sacred prayers, and by the
inuocatiõ of Gods name. When
ye go to speake with a great man
do ye not well to put on the beste
clothes that ye haue? shall a priste
then doo amisse when he putteth
on better clothes then the cõmon
people weareth when he, not onlye
speaketh wyth, but also toucheth
the

ỹ king of heauē: ye must not ther-
fore so rashlye dispise the halowed
vestimentes and other suche lyke
outward semeli ceremonis, which
serue for a good order. Know.

I perceiue well when as ye
can not answere to the reasones,
whiche I haue made vnto youre
fellowe, ye would drawe me craf-
tely oute of the matter into an o-
ther newe matter. But leaste I
shoulde seme to be vnable to an-
swer vnto youre reasons, I saye
the vestimētes for al the Byshop-
pes bablynge, are no holyer, then
Tōme tynkers taberd is and the
name of God is abused, when it is
called vpō to sanctifye thynges ỹ
God neuer cōmaūnded to be sanc
tifyed or hallowed. Christes natu
rall body is not nowe honored w̄
outward garmentes and he wyll
not be honoured otherwyse, then
he hath commaunded: for he hath
gyuen no commaundemente so

to be honored. And as for his god hede, because it is a spirit, it must be spiritualy worshipped in spirit and in truth and not in outward vestimentes. Yf ye wyll worshyp Christes body as ye oughte to do giue good newe clothes vnto the naked or to the poore, that haue ned of clothes & thē do ye honour Christe, as ye shoulde do. But to returne vnto our purpose againe I are of you, whether a laye man whē he taketh his rightes at Easter in loue & charitie wyth a christiā faith, celebrateth the holy supper or no. **Philargy.** I graūte that he celebrateth ỹ holie supper **Knowledge.** But the same celebrateth not the holy messe: ergo the messe & the supper of the Lord are not alone. **Pop.** As a naked mā now with this hour clothed dyffereth not in substāce frō hym selfe because he is clothede: so the messe, differeth not from the supper

per of the Lorde, because it hath decent apparell nowe, semelye for such a mystery, whiche perchaūce it had not in ỹ primatiue churche or elles there is no difference at all betwene the messe and the supper of oure Lorde: for there is in the messe before the cōsecratiō, breade and wyne, and after the consecration, the body & bloud of Christ, & these are in the supper of our lord and also in the messe, therfore the messe & the Supper of our Lorde are al one. Knowledge. Ye saye because there is breade and wine in the messe before the consecration, and the bodye and bloude of Christ after the consecration, & these are both in the supper & also in the messe, therfore, that the supper of the Lord and the messe are al one. Fyrste ye do suppose ỹ to be true which is playn false, that is whersoeuer breade and wyne is & the bodye and bloude of Christe

is that there is Christes supper. At the maryge in the Cane of Galile, was breade and wyne, and ỹ: bodye & blond of Christ more true then they are nowe in your messe= yet was not Christes supper ther In ỹ Supper also of the Corrinthians, which they eate before the Lordes supper, was bread & wine (& if it be true, that the sacramentaries holde, that Christes bodye is in euery place) there was Christes bodye and blonde, but for all that, that supper was not Christes supper, because it was not don in the remembraunce of Christes deathe, but onely to fyll the belly & not to fede the soule. Porphy. Thys is not a lyke case, for neyther in the Cane of Galile, nether in the Corinthians Supper wer the wordes of consecration sayde, and therfore was ther no supper of oure Lorde. Know Then if the wordes of consecracio had ben

sayd

sayde in ỹ Corinthyans supper, though ỹ Corinthiãs had not intẽded to haue remẽbred Christes deathe, theyr former supper shuld haue ben Christes supper, & now by youre reason, when and wher soeuer a preiste sayth the wordes of consecratiõ as ye cal them ouer breade and wyne, there is Christes supper, as thoughe in these .ii. things alone to haue bread, wine and certayne wordes sayd ouer the same, should consyste Christes supper: whiche opinion I wyll take in hand to proue false by the authority of goddes word. Luke in the .xxii. chap. describynge the Lordes supper & al suche thynges as belong vnto it, in these wordes do this in the remẽbrauuce of me teacheth vs plainelye that one of the chiefe poyntes that belongeth vnto the lordes supper is to cal to remembraunce the passiõ of christ And paule in the .xi. chap. of the

former epistle to the corinthians writteth of Christes supper thus Take ye, eate ye, this is my bodye which is broke for you: do this in the remembraunce of me. After ths same maner also he toke the cuppe, when supper was done & sayde thys cup is the newe testament in my bloude, do this (as oft as ye shal drinke it) in the remembraūce of me, for as oft as ye shall eat of thys bread & drynke of this cup, ye shal declare the deathe of the lord vntyll he come. These are the wordes of saint Paul and the vndoubted scripture, where vpō I gather ỹ it belongeth as much to Christes supper to receyue the breade & wyne in the remēbraūce of Christe, and to declare & shewe hys deathe, as it belongeth to reherse these wordes, thys is my bodye, yea and more to: for sayntc Paule sayethe, as ofte as ye shall eate thys breade and drynke thys

cuppe

cup ye shal declare and set fourth the deathe of the Lorde vntyll he come He sayeth not, as ofte as ye shal eate thys breade, and drynke this cup, ye shal say these wordes ouer the breade and wyne, thys is my body, & thys is my bloude: Thē doth not only bread & wyne and the wordes of consecration, sayd by a prest, make the supper of the Lord, excepte the remēbrañce of Christes deathe, & the presence of Christes church be annexed all so therunto. Then do I gather this argumente, the messe is not done in the remēbrañce of Christ as ofte as it is done: therfore the messe is not the supper of the lord Furthermore, that the messe and the supper of the lord, differ more one from an other, then a naked man and a clothed man do: thys argumente shall sufficientlye declare. Whose operations & endes do differ, & are diuerse, they are

also

also diuerse thynges, and differ and can not be all one: But the operations and endes of Christes supper and the messe are diuerse, and differ one from an other: therfore the supper of Christe and the messe do differ, & are diuerse thinges, and can not be all one. The operation and ende of the Messe are these, to purchesse remission of synne by offeryng vp of Christe againe, to make faire wether and rayne to heale sycke horses, meseled swyne, and the french pore to bring souls to rest that are in torment and payne, to deliuer soules out of hell. The messe is sayd and done in the remembraũce and honoure of men. Thys is also an operatiõ of ꝑ messe, to purdge sines and to take them awaye, and to bring the kingdome of heauen, by the receiuyng of breade and wine. The fyrst end or intent of ꝑ messe wherof I made mention, is declared

red in thi 3 secret Satisfaciat tibi domi
ne.etc. We beseche the Lorde that ẏ
offeryng vp of thys present sacri-
fyce maye be a satisfaction for the
soule of thy seruaunt. It is also
declared in thys prayer whiche is
sayde at the ende of euerye messe
Placeat tibi sancta Trinitas.etc. O holye
Trinite, let thys obedient seruice
of my seruitude please the, that
thys sacrifice which I vnworthy
haue offered vnto the eyes of thy
maiestye, maye be vnto the accep:
table, and thou hauyng pity, may
be propiciable & purcheser of mer
cy. The same intēt is declared in
thys secrete whiche is conteyned
in the messe, which is sayde on the
xv. Sonday after Trinite sōday
Concede nobis domine quesumus, vt hec obla
tio salutaris, et nostrorum fiat purgatio pec-
catorum, et tue propitiatio pi tatis. Lorde
graunte vs we beseche the that
thys holsom oblatiod maye be the
purgation and clensynge of oure
sinnes. &c. Also in the secret of
saint

saynte Richarde the intente and ende of the messe is vttered plainly in these wordes. Concede quesumus misericordes deus. etc. Graūt vs mercyfull god, that by the intercession of saynt Richarde thy confessor & Bysshoppe, thys rewarde offered to the eyes of thy maiestye, maye bothe purchase vs grace to lyue wel, and get vs euerlasting glory Also that the purpose and intent of the messe is to saue both the bodye & the soule: The secret in S. Romans messe dothe euidentlye testify in these wordes: Sacrificium deuotionis nostre. We beseche the allmyghtye god, loke meekely, to, and regarde the sacrifice of our deuotion, and of thy benygnite at the intercession of thy confessor & bishop Romane graunte thorowe thys, health of bothe bodye and soule. Now by these words of the messe here rehersed, it is euidēt, that the ende and intent of the messe is to make

make satisfaction for manes soule to purchese mercy, to purge sinne away by offerynge vp sacrifyce & to obtayne euerlastynge glorye. Hath the supper of ỳ Lord I pray you anye suche operation, intent, purpose and ende, as these be? Neuer one. Another ende & operatiõ of the messe, is to make fayre wether & rayne. These titles in the missal. Missa pro serenitate aeris. Missa pro pluuia, do sufficiently testify. This doth also testifye the secrete of the messe sayde for rayne. Oblatis domine placare muneribus. ect. Lorde be thou swagede by the rewardes offered vp: and gyue vs the helpe of sufficient rayne in dewe season. Hath the lordes supper any such operation or intent? That an other operatiõ and ende of the Messe is to heale sycke horse meseled swyne, & al other diseases, both of mẽ & beastes, these titles beare sufficiẽtlye nes. Missa pro pest. animalium: A messe

for

for ẏ morrē or pestiferous sikness-
es of bestes. Missa Raphaelis archāgeli ꝓ
omnibus infirmitatibus. A messe of Ra-
phaell the archangell, for all syck-
nesses. Is Christes supper com-
maunded to be receyued for anye
such purpose? That ẏ messe is al-
so sayde to dilyuer soules out of
payne and tormente the messe of
Requem, in these wordes bearethe
recorde Pro quorum memoria. etc. Lord
gyue them euerlastynge reste, for
whose memory, the body of Christ
is receyued. And in thys, Post com-
mune, after theyr communion.
Annue nobis domine per hoc sacrificiū quod
sūpsimus. etc. Graūt vs lord by this
sacrifice, which we haue receiued
that the soules of thy seruauntes
mai deserue to receiue forgiuenes
of theyr sinnes. Wher did Christ
ordeyne that hys supper shoulde
be taken to delyuer soules out of
torment? That an other operati-
on and ende of the messe is to deli
uer

uer soules out of hell, thys place red in ẏ masse of, requiem, doth bear sufficient wytnes. Hostias et preces tibi domine offerimus. etc. Lorde we offer vp vnto the oblations and prayers, receyue thou them Lorde, for those soules, whom we remembre thys daye, make them Lorde to passe ouer from deathe to lyfe. And in this praier: Domine Jesu Christe rex glorie etc. is playne mention made of deliueraunce from hell, without any figur or trope. Lord Jesu Christ king of glory deliuer the soules of all faythful dead mẽ frome the hande of Hell and from the depe lake. And in the prayer of Gregories Trentalle this is ẏ ende of the Messe to delyuer soules oute of the handes of deuiles. Justorum anime in manu dei sunt nec nocebit eis tormentum malitie. The righteouse menes soules are in Gods handes neyther shall any torment of malyce vexe them. Then it doth appere, ẏ the messe goeth aboute

to

to deliuer euel and dampned, mē nes ſoules from the place where they are that is, from Hell and frō the hands of the deuel. Wher toꝛmēteth any Deuell anye ſoule departed, ſauynge onelye in hell therfoꝛe the intente of the Meſſe is to deliuer ſouls out of hel The woꝛdes of the Trentall meſſe are theſe Deus ſūma ſpes noſtre redemptionis qui in terra promiſſionis, et cetera. God the chiefe hope of our redēptiō which haſt choſen befoꝛe all other lands to be boꝛne in ẏ lande of Pꝛomes and ſufferedſt deathe in the ſame place: deliuer mercifully ẏ ſoule of thy ſeruaunt from the handes of Deuelles. Lo here maye ye ſe, ẏthe operation of the Meſſe, is to deliuer Soules from the handes of Deuylles. Dyd Chꝛiſt oꝛdeine hys Supper, to delyuer ſoules from the hāds of deueles? Suerly theyꝛ is no mention made of a= ny ſuch matter in the inſtitution

of

of Christs supper That the messe is a memoriall of dead mē, & that it is done in the honour of saynctes, the wordes of the messe, herafter folowynge, do manifestlye declare. Pro quorum memoria corpus Christi sumitur. etc. Lord gyue the euerlastynge rest, in whose remembraūce the bodye of Christe is receyued. Thys is sayde in an other messe Assume quesumus omnipotens deus in honore. etc. We beseech the Lord almighty, take these oblatiōs offered vp vnto the in the honoure of saynct Eustache and hys fellowes. And it is sayd in an other messe. Hostias tibi domine pro cōmemoratiōe sancti Lābarti. Lord, we offer vp vnto the, oblacions for the remembraūce of saynt Lambert thy martir and bishop. Was Christes Supper ordeyned for the remembraūce only of Christes passion? Or was it also ordeyned for the remembraunce of men whiche are but hys seruauntes? That the messe intendeth to take

sins away by the offryng of bread & wyne vnconsecrated, this secret w an. C. mo doth testifi. Feria quarta post letare supplices te rogamus omnipotēs deus vt his sacrificiis peccata nostra mundentur quia tunc. etc Almyghtye God we humbly beseche the, that oure sinnes maye be clensed by these sacrifices, for than thou giuest ỹ true healthe bothe of bodye and soule. These wordes saith ỹ preist before the sacring only, holdyng vnconsecrated wyne in the chalice & vncō secrated bread lyyng vpon ỹ chalice. Now haue I proued bi ỹ very wordes of ỹ messe, that the end of ỹ messe is to purchase remission, by offring of bread & wine, to deserue euerlasting life by receiuing & offerynge of Christes body, to make faire wether & rain, to heale al sicknesses, to bryng soules frō hell & to deliuer thē frō tormentes, to honor saintes, & to make a memorial of saintes deathes, and natiuities of the receiuynge of Christes bo-

dy

die and blonde, and other whyles to make the same of the offerynge of breade and wyne. These are ỹ operations, intentes, and endes of the messe and the same are not the endes & operatiõs of the supper of the Lorde, for the ende of christes supper is to remẽber christes death to giue thankes for our redemptiõ and to remembre, that we all are membres of one bodye, and ought therfore one to loue an other. Therfore the endes of the messe and the operatyons of the same, and the ende and intente of Christes supper are dyuerse, and differ muche one from an other: wherupon it folowethe, that the messe and Christes supper do differ, and are, not all one. Then can ye not say that the messe was ordeined of God, in the. xxvi. of Mathew, & that the messe is the supper of the lorde, decked and semely appoynted wyth decẽt aparell for

such a mistery. **Palemon.** Yf ye haue non other places of scripture, to proue that the messe was ordeyned of god, then ye haue hytherto brought fourth, she must be dryuen out of Christes church as a mere inuẽtion of mã, Therfor if ye haue ani mo places, bring them furth. **Philargy.** The messe is good, and al goodnes is of God, as S. James sayth: euery good gyft, & euery perfect gyft is frõ aboue, descẽdyng frõ ỹ father of lyght: ergo the messe is of god. Moreouer Christ sayth in ỹ. xiiii. of John. That confortter which is the holy ghost, whom the father shal send in my name he shal teach you all thynges what so euer I shall spake vnto you. Loo, here Christ promyseth that the holy Ghost shall teach the Apostles & the churche all thynges, that he shall speake after hys Ascention. Then dyd Christe doubtles tell ỹ

churc:

churche manye thinges after his Alcēsiō, which ỹ holi Gost taught a great while after, & among those thinges that wer only taught after the Alcētiō, was ỹ messe. Also Joh. xvi. Christ saith, I haue many thinges to sai to you, which ye cannot bear now, but whē he shal com which is ỹ spirit of truthe, he shall leade you into al truth. Beholde here how Christ differred to shew thapostles certaine verites, tyl he was ascended vp into heauē Then wer ther some truthes told to the churche after ỹ Christe was ascended, whiche was not told of Christe, before hys ascention: & of them is no mention made in the. iiii. Euangelistes. And surely: as I haue, sayd, the messe is one of them whiche was not taught before the ascentiō, but after as our mother the holy church beleueth whose doctrine I wyl rather follow then al the Lutherās in Ger-

many though ther wer CCCCC tymes as manye moe then nowe are. Magis enim credendum est Marie vera si quã iudeorum turbe fallaci: Saye not nowe but that ye haue scripture alledged you, to proue ỳ the messe is of god. KNOWLEDG. Ye mak a reason and bringe furthe scripture, to proue that the Messe is of God: But how strong your reason is, and howe rightlye ye haue alleged the scripture, I shall shortly declar. Wher as ye realõ ỳ the messe is good, and all goodnes is of God ergo the messe is of god: ye cõmit a fallacy or a deceitful drift of sophistry which is called of the Logicians whyche hate suche sophistical deceytes, Petit is Principii that is when a man wyll proue a thing to be true, by ỳ same thing, or with an other, that is as doubtful as that is, which is called into question. The chiefe matter that we go aboute in thys accusation,

is

is to proue that the messe is vngodly & ful of blasphemy and therfore ought to bee put oute of the church. And yet ye, very wittely, allege this for a principle, and out of al cõtrouersy, that the messe is good, and cõclude that therfore it is of god. No no sir ye cã not blere mine eyes so. Proue ye fyrste that the messe is good & then shall I graũt your cõclusiõ ỹ it is of god. To the place which ye alledge out of the .xiiii. of Iohn wherwyth ye would proue ỹ Christ taught ỹ Apostles & the church certayn doctrine ỹ he taught not before his ascẽtiõ, wherof ye say ỹ the messe is one: I answere, that ye alledge the scripture false: for it is not in ỹ text as you alege it, he shal teach you, whatsoeuer I shal saye vnto you but whatsoeuer I haue saide to you. I take to witnes both Erasmus trãslation and the Greke

ἐκεῖνος ὑμας διδαξει παντα καὶ ὑπομνησει ὑμας παντα ὅσα εἰπον ὑμιν

that

that is to saye he shall teach you all thynges and put you in remẽ brauñce of all thinges what soeuer I haue sayd vnto you. And here may all men se, how craftely and vnfaythfully ye cite the scripture allegynge one tense for an other, and leauynge out the prncypall part of the sentence. As touching the place whyche ye allege out of the xvi. of John: in these wordes I haue many thinges to say vnto you, but ye can not beare them nowe. But when he shall come whiche is the spirite of truthe, he shal lead you into al truth, I answer: that ye cã not proue by this place, that the holy ghost taught the churche anye doctryne, which the Apostles and Euangelystes haue not left behinde thẽ in their writynges. Yf ye saye that they could not abide diuers things before Christes ascention: I say that they coulde abyde the same after

his

his ascention. Yf ye would apply in this sentence thys worde (you) onelye vnto the churche after the apostles tyme and not to the apostles, ye do them playne wronge for Christ sayd these wordes vnto them. Then what can ye gather of this place? Christ promised the Apostles that the holy gost shuld lead them into all truth, did he so or no? if he performed his promise then knew the apostles all truth and no parte of the truthe was vnknowen vnto them. The Apoles also were eyther vnfaythfull and disobedient seruauntes vnto Christ, or they were faithfull and obediēt. Yf they wer faithfull & obedient, they kept these his cōmaū dementes. Speak that in ỹ light which I spake in darknes, & speak ye that openli ỹ ye haue hard priuely. But Christ taught the Apostles all truthe by the holy ghoste. Then wer they either disobedient

ser

seruauntes or elses they taughte in their writtynges all truth. Yf they taught al truth in their writtynges, and yet taughte not the messe ther in, it soloweth that it is no part of the truth and so not of God. Because that ye thynke: that Christe taught the churche some holsome doctryne, that he taught not the Apostles: I praye you whether shewed God the father, his sonne Christe all truthe & al doctrine necessary for a Christen man to knowe or no: if he dyd thē the Apostles learned of Christ al truth and euery necessarie doctrine for a christē man. For Christ sayeth Iohn. xv. I haue shewed you all thynges, whyche I haue heard of my father. Yf ỹ Christe hath not taught them al thynges necessarye for a Christen man to knowe, then were they vnperfyt Christen men, and in an euill case If Christe haue taught them all truth

truth, and they would not teach vs that agayne in theyr Epistles and Gosples, they were bothe vnkind vnto vs, and disobedient persons to Christ, which cõmaunded them to teache vs all suche thynges as he taught them before: but they were bothe kynde vnto vs, & obediẽt vnto their mayster Christ Therfore, they taughte in theyr writtynges, that is in ỹ Epistles and Gosples, al holsome, doctrine and necessarye, for a Christẽ man to know. Therfore the .ii. places which ye haue alegged out of Jhõ make nothynge for the messe, and suche other vnwrytten vanytes, but declare the weakenes and imperfectnes of the Apostles which with out the help of the holy gost could neyther remembre nor vnderstande, after Christes resurrectiõ, such things as he had taught them before his passion. But for a further tryall of the matter, put

the case that christ had taught the church, after the apostles deathes certayn holsum doctrines: which he had not taught the apostles in theyr tyme. (which thyng no christen man wyll graunt) yet it folo weth not, that the messe should be that holsom and necessari doctrin for it is cõtrary vnto the nature of God, in whom faleth no vncon stancy, to teach a cõtrary doctrin, after hys Ascention vnto that, which he taught before his Passi on But the messe is clene cõtrary vnto ỹ doctrine which he taught before his passion and specially vn to this. Nemo venit ad patrem nisi per me. Noman cõmeth vnto the father but thorow me, therfore Christ ne uer taught the messe, neyther be fore his Ascention, nor after. And wher as ye alledge, ỹ the churche beleueth that the holy ghost reue led vnto the holy fathers, ỹ messe after the Apostles tyme, what

church

church mean ye: of ỹ popes church
or of Christes true churche: If ye
meane of the Popes churche: we
wot howe much credẽce ought to
be giuẽ to the Popes lẽmã. Yf ye
meane of Christs tru church, whẽ
ye saie ỹ the tru church of Christ
beleueth, ỹ the holy goste reueiled
the messe to the fathers, & not to
thapostles, either ye take violẽtly
awai thapostles frõ Christes true
church or elles lye shãfully, in sai-
yng ỹ Christes church beleueth a
thing, when as the principal mẽ-
bres of Christes church nether do
nor did at ani time beleue it Now
haue I sufficiently proued, ỹ all ỹ
ye could hitherto bring furth cold
not proue that the messe had any
foũdatiõ or ground, of, gods word
nowe my lorde iudge, I reporte
me vnto you whether the places
which this man hath rehersed be
sufficient, or no to proue that the
messe is of god Palemon.

your

your places alledged out of John, make as muche for the Messe as they do for the popes supremecy, pilgrimage, pardōs, purgatori, & other such thing wherof is no mē=tion made in holy scripture. Ther fore, ye muste either bringe furth some other scripture for your pur pose, or eles graunt that the messe is not of God. Porphy. We are not so shlenderlye prouided but ỹ we haue yet both scripture, and also reason wherewyth we shall be able to proue that the messe is of God Fyrste vnto you masters whiche accuse the messe. I are of you, whether almyghtye God re=quireth in this commaundement honor thy father and mother as well obedience of subiectes, vnto magistrates and rulers, as he re=quireth obedience of children, to theyr fathers & mothers. Know Yes al a lyke. Porphy. Thē are

sub

subiectes as wel bounde to obeye their rulars commaundementes as chyldrene are bounde to obeye theyr fathere & mothers cõmaundementes. KNOW. That doo I graunt also. PORPHY. But that rulers haue cõmaũded allys that be their subiectes to beleue that ỹ Messe is of god & therfore to come to it: therfore al men are boũde in paine of damnatiõ, to beleue ỹ the messe is Gods ordinaũce, & com to it. But least ye should doubt, that ani magistrat hath cõmaũded the messe to be takẽ as the ordinaũce of god, ye haue sene the dai youre self within these .viii. yers that he that wold haue spokẽ agaynst the blessed masse, should haue ben burned, as a traytor to god, and a felon to the kyng: whiche they wold not haue done, if that they would not haue had the messe to be takẽ for the very ordinaunce of God. And I am sure, that there are in

En

England many inferior magistra
tes which are of that same mynd
still & commaunde at thys houre
their inferiours, to come to messe
and commaunde them to beleue
that it is of God. How mani Bish
ops & iustyces of Peace are there
now, in England, whiche are not
such as I haue rehersed? Therfor
we be bounde to obey our politike
fathers, we muste beleue that the
messe is of god. KNOW. Wyth
in these. xx. yeres there haue ben
som magistrates, which haue cō-
maunded they? subiectes in pein
of death to beleue that the bishop
of Rome was head of the church.
Is not thys the comaundement
euen nowe of the Emperour and
also of the Frenche kynge? Com-
maunde not these. ii magistrates
in paine of burning, al men to be-
leue, that pilgrimage is good, wor
shipping of Images is godli, Mō
kry is a holy kinde of life? Now I
pray

pray you, are al these. ii magistra-
tes subiectes bound in pain of da
nation, to beleue that the bishope
of Rome is head of the church: are
they bound to beleue that pilgri-
mage and worshipping of images
are good & godly: are they bounde
to beleue that monkery is a kinde
of life, that pleaseth god: are these
subiectes bound to beleue any more
then is conteyned in the crede, and
in the expressed word of God: an-
swere I praye you, are al the Em
perours subiectes, and the French
kinges subiectes bound to beleue
that ỹ Pope is ỹ head of ỹ church
and that pardons pilgrimage, &
monkery be of god: **Phil.** They
are not bounde to beleue that the
pope is head of the church, neither
that pilgrimage is of God. **Kno**
Then are not all subiectes, by the
vertue of the fyfte commaundemẽt
bounde to beleue what soeuer the
rulers commaunde thẽ to beleue

except it, that they commaunde, be conteyned in ỹ expressed worde of God. But ther is no mention made in the scripture of ỹ messe, therfore though the magystrates should commaunde mẽ to beleue, that the messe wer of god yet thei are not bounde to obeye them in ỹ case. Thus much haue we gotẽ of you by youre owne confession. Now let vs se what we cã wyn of you by the scripture. We graunt vnto you, ỹ we must obey the commaundement of ỹ politike father so far as he kepeth him self within his boũdes, that is in al thinges ỹ are for the glory of God, or are profitable for the common welth, and not contrary vnto the worde of God. But if he would goo beyõde hys boundes, that is, if he woulde commaunde men to beleue, that thynge to be a worshyppynge of god, which is eyther vnspokẽ of in the written worde of god, or contrary

trary vnto the same word, or if he shoulde forbid this word or anye part of it, we ar not boũd to obey him in this case. My author is S. Paul, to the Galat. who saith. Yf ỹ I, or an angel of heauen do shew any Gospel beside it, that I haue shewed you, accursed be he, and excommunicated from God. And the same he sayth vnto the Corinthians: that, ỹ which I haue receyued of the Lorde, that I haue deliuered vnto you. And in the Epistle to the Galathians, he sayeth ỹ he receyned the Gospel whiche he had preached, not of any man, but by the reuelation of Jesus Christ Thē the meanyng of saynt Paule is, that he woulde that euen hys owne selfe, or an Aungell of heauen should be accursed, if eyther of them should teach or cōmaũde to beleue anye doctryne that he hath not receiued of Christ: wher of I gather, that al magistrates,

which commaunde to be taughe and beleued anye doctrine of glad tydynges, whyche they haue, not receyued of Chriſte, that they are accurſſed by the doctrine of ſainte Paule. Galathi. i. Daniell obeyed hys king, ſo longe as he commaũded hym not to do anye thynge agaynſt Goddes commaundement but when his maſter would haue had him to haue worſhipped Bell and the dragon, he woulde not obeie hym. The. iii. Iſraelites obeyed kinge Nabuchodonoſor in all thynges that perteyned vnto a king to require: but whē the king went beyonde hys boundes, and woulde haue had thē to haue worſhypped hys Image, they woulde no longer obeye theyr polityke father. The Apoſtles alſo in ciuyle matters, obeied the magiſtrates, & payd tribute, but whē the rulers forbad the Apoſtles to preach any more in Chriſtes name, they wold

not

not obey theyr commaundement but said: Melius est obedire deo quam hominibus. It is better to obeye God, then men. By these places ye maye se playnly, that we are not bound to obey the magistrates, if they commaunde vs to beleue anye thynge or do any thyng, that is contrary vnto scripture: but the Messe is contrary vnto the scripture therfore though the magistrats shuld commaunde vs to beleue, that it were of god, we are not bounde in thys case to obey thē. Howbeit, in other cases we are bound to obey them, in paine of dampnation: for he that resisteth thē in anye suche matters, as thei haue authorite of commaundemente ouer, resysteth god and so purchasseth hym selfe the wrath of god. Porphy He y is not agaynste me, is wyth me sayeth Christe: but the Messe (for all your saynge) is not agaynste Christe and hys worde, ergo it is

wyth

with Christ, and of Christ. Kno.
That the messe is contrarye to Christe and his holy word, I shal be able to proue it with witnesses inough brought oute of the scripture, and the Messe it selfe also. This is sayde in the Messe, for auoiding of the Pestilence, in these wordes in a prayer, called a secret. Subueniat nobis domine. etc. Lorde, we besech the, ẏ the workinge of thys present sacrifice, mai help vs, whiche mai mighteli deliuer vs frō al errours & saue vs frō running in to al perditiō. Lo here the workig of a sacrifice offered vp by a preist, is rekened & takē to haue as much poure, as Christ hath, to helpe vs by hys sacrifice: for Christe wyth his sacrifice dyd no more but deliuer vs from all erroures, and saued vs frō al perditiō or destruction. Now, I pray you, how doth thys agre with Paule, that an other sacrifice then Christ offered, should

shoulde saue vs which sayeth. Hebru.x. With one oblation he hath made perfect for euermore, all thē whiche are sanctifyed. Thys is sayde in the Canon of the Messe Hec sacra sancta cōmixtio corporis et sanguinis domini. etc. Let this mynglyng together of the bodye and bloud of oure Lorde Jesu Christe be vnto me and to al them that receyue it saluation of both body and soule to deserue euerlastyng lyfe, and a preparing to health.

Behold as the Messe teacheth men to beleue, that they may purchase enerlasting life by the worke both ordeyned and done by a mā, that is, by the minglyng together of the consecrated bread and wine in the chalyce. Wher dyd God cō maunde any preest or minister to myngle the consecrated breade & wyne togyther: in no place of the wrytten worde of God. Is it not contrary vnto the scripture, I re-

port me to you, that the worke of a synfull man, shall deserue euerlastyng lyfe? I suppose (saith saint Paule, Romans iii. that a man is Justifyed by fayth, wythout the workes of the lawe: if that a man be not iustifyed by the workes, cõmaunded euen expressedly in Goddes lawe, shall a man be iustified and saued by a worke, neuer ones commaunded by god, but inuented by a superstitious man? Se nowe, howe pretely the scripture and the Messe do agre. The messe hathe an other prayer lyke vnto this former which begineth thus

Domine sancte pater omnipotens deus etc

Holy Lorde almighty father euerlastynge God, graunt me, that I maye so worthely receyue the body & bloud of thy sonne oure Lord Jesu Christ, that I maye deserue thereby to receyue forgiuenes of al my sinnes, and to be filled with thy holye spirite and to haue thy

peace

peace. Marke here, howe that it which is only giuē thorow the merit of Christes passiō and is only wrought by Christ is craued blasphemously of the worke wrought and done of a synful man. Is ther not here a swete agreynge wyth this prayer of the Messe, & these textes of scripture. Domini est salus. Nec est in alio quoq̄ salus: Saluation is the Lordes, neither is there saluation in anye other. When ye haue done al thynges whiche are commaūded you, say that ye were vnprofitable seruauntes. The Messe in another place, contrary vnto the holy scripture teacheth vs, that the offeryng vp of breade and wyne may do the same, that Christe dyd on the crosse, that is, maye take away al oure synnes & may bring health to the liuyng, & rest to the departed. Porhiry. Your talke dothe testifye, that ye are a Sacramētary and that ye

do

do not beleue, that after the consecration, the breade and wyn are turned into the flesshe and blonde of Christ. Whē as the breade and wyne are tourned into Christes flesshe and bloud, and of these two commeth furth hole Christ, what synne is it, to craue forgyuenes of synnes by the offerynge vp of our sauioure Christe, whyche neuer ceseth from taking of the sinnes of the worde away? KNOW but what if a man craue and axe the same thynge of the Offerynge vp of bread and wyne, two poore creatures as yet vnconsecrated.

PORPHIRE should make a God of breade and wine and so cōmitte Idolatrye: For that is to euerye man a God, of whom he loketh to haue saluation. KNOW. Than is the messe an Idolatresse, for she areth ꝑ benifit of saluation for the offryng vp of bare bread & wyne

vncon

vnconsecrated Porphi. How ca
ye proue me thys that, the Messe
areth saluation of the offeryng
of breade and wine vnconsecrated
and not of Christe? Know I
pray you in what place of ỹ Messe
is the breade and wine turned in
to Christes bodye & blode? Po.
When these wordes are spoken o
uer the breade and wine. This is
my body, and thys is the cuppe of
my bloude and of the newe and e=
uerlastynge testamente. Kno.
And is ỹ bread, bred stil, & the win
wyne styl tyl these wordes be said
ouer ỹ bread and the wine. Po.
Yea verely. Kno. But ỹ words
whiche I shall reherse, are sayde
streyghte waye after the crede,
a greate whyle before the wordes
of consecration be sayd and the or=
dinary rubrik giueth the priestes
this commaundemẽt, before they
saye the wordes ỹ I spake of. Let
the

the prieste take the chalice in hys hand, and set it diligētly in a due place vpō the middes of the altar and douke a litle downe and lyfte vp ȳ chalice with both hys hādes offering the sacrifice vnto ȳ lorde, saiyng this prayer, Receyue holy trinite this offering: which I an vnworthy synner offer in the honour of the blessed virgyn Mary and of all sayntes, for my synnes and offences, for the healthy of the liuyng and for the rest of thē that are departed. Thys prayer is said in euery Messe but nowe wyll I bring you diuerse secretes, peculiar and proper vnto diuerse messes, of lyke wickednes and impiete wyth it that I rehersed here before. Thys prayer is sayde in the Messe of saynt Grisogony. Lorde we beseech the, receyue our rewardes wyth a pleasaūt countenaūce that by the intercessiō of thy martyr blessed Grisogony, they maye

purge

purge away al contagious infec-
tions of our synnes. Thys is sayd
in the Messe of the inuention of
saint Steue Lord, loke pleasaũt
ly vpon this sacrifice offered with
the vowes of thy faythfull, that it
which hath brought vnto thy be-
loued martyr Steuen and his cõ
panions this dayes glorye of theyr
inuention, may profit vs to redẽ-
ption & grace. This is sayd in the
messe of Marke & Marcelliã. Lord
we beseech the that thy grace may
go before vs & also come after, and
take gently these oblatiõs which
we offer vp for oure synnes, to be
consecrated vnto thy name. that
by the intercession of thy martyrs
Marke & Marcelline they maye
be profitable to saluation for all
mẽ. This is sayde in the messe of
Nichomedis: Lord make holy these
sacrifices and by the intercession
of thy blessed martyr Nichome-
is, clense and purge vs by them
from

from the spottes of oure synnes. Thys is red in the messe of saint Rychard Graunte vs mercyfull God by the intercession of Saynt Richard thy confessoure and bisshoppe, that the rewarde offered vnto the eyes of thy maiestye, maye get grace to lyue well, and purchase euerlastynge glory. The sacrifices, oblations and rewardes whiche are spoken of here in these prayers are nothyng els, but bare breade and bare wine: for the prayers wherin thei are offered, are sayd longe before the sacring and cõsecration. But the prieste at Messe areth of god that the offering vp of the same bare breade & wyne maye take awaye synnes, purge the contagious infectyon of synnes awaye: maye profit to our redemptyon and to obtayne grace, may be profitable to saluation for al men, may purge frõ spottes and sinnes, & maye get grace

and

and purches euerlastynge glory.
Euery man beleueth that he may
obteyne that thing which he ear=
nestlye dothe aske and craue, but
the Messe or the Preist at Messe
areth ernestly purgation & clean=
sing of sins and euerlastyng glory
to be giuen of god by the offring vp
of bread and wyne: ergo the messe
beleueth, ỹ sinnes may be purged
and euerlastynge glory may be ob
teyned by the offryng vp of bread
and wyne. But breade and wyne
are not god, neither is ỹ offering
vp of breade and wyne anye ordi=
naunce of God, but onelye the or=
dinaunce of man. Then they that
beleue to be saued and purged frō
synne by breade & wyne, or by the
offerynge vp of breade and wyne
thinke that they may be saued by
a thynge that is not God, and by
a worke that God neuer comaun
ded. But as ye said of late, that is
to euery man hys God, by whom

he

he loketh to be saued and redemed from synne: but the Messe wyth her chaplaynes truste to be saued by the offeryng vp of breade and wyne, therfore the Messe wyth her chaplaynes maketh a God of the offeryng vp of bread & wyne. But al they that do so, are Idolaters: but the Messe and her chaplaynes doo so: ergo they are Idolaters. Nowe seyng that the messe is an Idolatres, what Christen man wyll from hence take her for Godds seruice? Who dare for the displeasure of god, come vnto her, or haue any company or conuersation with her? Porphy. It is not such an hainous mater, as ye make it to offer vp breade & wyne Dyd not the preistes of Moyses lawe offer vp bread & wyne? Dyd not also Melchisedech a preiste before Moyses lawe (of whose order we are) offer vppe also breade and wine? and yet were neither Moyses

les prestes Idolaters, nor yet Mel
chisedeth. RNO. Yf ỹ the Pri-
stes of Moyses lawe and Melchi-
sedech had, without any commaũ
demente of God, offered vp bread
and wyne, truſtynge by the offe-
ryng therof to purchaſſe redemp-
tion and ſaluation, they had bene
Idolaters in dede. But they ney-
ther offred vp bread & wyne with
out cõmaundemente neyther tru
ſted they to be ſaued thorowe the
offerynge vp of bread and wyne:
therfore theyr examples wyll not
excuſe you from Idolatry. Wher
as ye ſaye, that ye are Prieſtes of
the order of Melchiſedech, & ſeme
therby to haue authorite to offer
vp breade and wyne, as he dyd, I
ſhall brefely proue, that ye are not
of hys order. Whoſoeuer is a prieſt
of the order of Melchiſedech, is a
prieſt for euer, and nether hath be
ginnyge nor endynge of hys prieſt
hode: and therfore was Chriſt cal

ed a Preest after the order of Melchisedech, because he was an euerlastynge preiste, and hys priesthod had effect and streingth from the begynnynge of the worlde, & shall haue vnto the ende of the worlde, not because he offered breade and wyne, for he offered vp neyther of bothe, but hys bodye and bloude, which was signifyed by the bread & the wine. Ye haue a beginnyng of your preisthode, at. xxiiii. yeres of your age, and an end of it whē ye dye, therfore ye ar not Prieſtes of the order of Melchisedech. Are ye prestes of Moyses lawe? Phylarg No. Know. Yt that ye be neyther preistes of the order of of Melchisedech, neyther of Arōs order, bi what authorite take ye in hande, to stande at altares, offering vp of outwarde sacrifices, whē as in the new Testamēt it is nether lauful to buyld altars neyther to offer vpon it any outward

ward sacrifice, seynge, that by the sacrifyce that Christe offered on ȳ crosse, al altares & outward sacrifices wer abrogated, and lawfully put downe. Porphyry. We haue altares in the new testamēt and outwarde sacrifices allowed also, euen of Christe in the .v. of Mathew in these wordes. Whē thou shalte offer vp thy rewarde at the altare, & shalt ther remembre that thy brother hath sōthing agaynste the, leaue thy rewarde ther before the altare, and go and be fyrste brought in fauoure with thy brother, and then come and offer thy rewarde. Lo here our master Christ maketh mention both of a rewarde and also of an altare Therfore in the newe Testament we may bothe haue altars, and also outward offerynges. Knowe All they that haue any ryght vnderstendyng in scripture can tel that Christe sayde these wordes

whych ye haue reherſed vnto the Jewes whych as yet, were vnder the law, and vſed outward ſacrifices The ſacrifices and ceremonies of Moyſes law, dyd ſo lõg enduer tyl that Chriſtes ſacrifice, whyche was prefigured and ſignifyed before by the Jewes outward ſacrifices, whiche was o es finiſhed & offred But as ſone as Chriſt had offred vp his ſacrifice on ỹ Croſſe which was to hym as a certayne altare all outwarde ſacrifices, altares, and oblations wer abroga-ted and put down. Neuertheleſſe vnto that tyme he forbad no Sacrifice or oblatiõ ordeined by Moyſes to be offred. Chriſt a miniſter of the newe teſtament before hys paſſion, was circumciſed, he came to the temple of Hieruſalem and eate the Jewes Paſcal lambe after the order of Moyſes law: ſhal we therfore be circumciſed? ſhall we come to the temple of Hieruſa-

lem

lem: shal we be bound also to eate the Jewes paschal lambe after the order of Moyses law: Therfore, the place which ye haue reherſed here before, maketh nothing for al tares and oblations, to be had a= mong christen men after ỹ Christ hath suffered hys passion: whyche was so perfit a sacrifice or oblatiō that there neaded neuer mo after that, to be offred to take sinnes a= way, Therfore your maistres mill a, and ye that wyll haue styl both altares and outwarde sacrifices for synnes, are enemies vnto Chri stes moste holy worde, which doth in many places testifye, that at a certayne tyme, all outwarde sacri fyces shoulde haue an ende, and that the tyme was, when Christe offered him selfe a sufficient sacri fice for the redemptiō of the whole worlde: To proue thys ỹ I haue sayde to be true, fyrst I wyl shew by the scripture, that the offering

vp of sacrifyces, was no moꝛall
pꝛecept, and therfoꝛe not euerlast
yng but a tempoꝛall and ceremo=
nyal, to serue the infancy & weak
nes, of the Jewes a whyle, that is
to the tyme of perfection. Esaye
in the fyꝛst chapter of his pꝛophe=
cy wꝛyteth thus: What shall I
do wyth your marvelous sacrifices
sayeth the Loꝛde? The bꝛunt sacri
fyces of rammes and the fat of ỹ
beastes do I lothe. I loue not the
bloud of oxen, lambes and gotes.
When ye shall come to appere be
foꝛe me, who requyꝛeth it of your
hande, that ye shoulde treade on
my courtes? Bꝛyng your reward
nomoꝛe in vayn. Jeremy also wꝛi
teth thus in the fyꝛste Chapter:
Wherfoꝛe bꝛyngest thou me Frā=
kincēse out of Saba, Calamus &
ãbꝛe out of a far lãde. Your bꝛũt
offeringes plase me not, and your
Sacrifices are not swete vnto
me. God sayeth also in the. v. of A

mos

mos these wordes: I defye youre holye dayes, neyther wyl I dwell in youre Congregations, & whē ye shall sacrifyce vnto me bruntē offeringes and sacrifices of meat: they shall not be acceptable vnto me, and I wyll not loke vpon the offeringes of fatnesses. O house of Israel, haue ye offered in ỹ wil dernes for the space of .xl. yeres offerynges and sacrifyces vnto me? The same sentence is written in the .xl. Psalme. The same matter is cōteined in Li. Psalme in these wordes. Thou art not delyted in hoostes offerynges, or elles I wold haue offred. Thou wylt haue no brunt sacrifyce and hoostes to be offered, but these sacrifices wylt thou not dispyse, a sorofull spirite a lowe brought hert and a contrite. Dauid maketh mention of the same mater in the .xl. psal: Thou louest not a sacrifice & an offering of meat, but ỹ hast boared thorow

myne eares: thou hast not requi
red brunt sacrifice and hostes to
be offered vp for synne Paule al=
so in the .x. chap. of the epistle to ȳ
Hebrewes wrytteth thus of the a
brogotion of ceremonis Sacrify
ces, and oblations of the olde law
The lawe hauynge a shadowe of
good thinges to come: and not be
yng the patrone it self, can neuer
make them that are vnder it, per=
fect with the oblations, whych it
offereth the very same contynual
lye euerye yere, or els shoulde offe
ring haue ben left of because they
whiche had offered vp sacrifyce, &
had therby clensed and puryfyed
shoulde haue had from thence fo=
furth nomore grudge of synne in
theyr conscience. But in these is a
remembraunce of synnes yearly.
For the bloud of bulles and gotes
can not take away synne. Wher=
fore, when he was about to come
into the worlde, he sayde. Thou
wouldest

wouldest not haue sacrifyce and oblation, but thou hast made fyt a body to me, and thou haste not allowed bruntē Sacrifyces for synne: Then sayd I, here come I it is wrytten in the begynnynge of the booke of me, that I shoulde do thy wyll (O God) when he sayeth before, thou woldest not haue sacrifyce, oblation, and bruntē offrynges for synnes, neither diddest thou alowe them that are offered after the maner of the Law: then sayd he, here am I (O God) to do thy wyll. He taketh away the former, that he may stablishe and set vp the later, by the whyche wyll, we are made holye and sanctifyed by the offerynge vp of the bodye of Jesus Christe ones fynyshed & done Nowe out of these places of scripture which I haue rehersed, I gather, that outward oblatiōs bruntē offerings, sacrifices and oblations both of beastes & of meate

as

as of bread & such like was quyte abrogated and put dowe at that tyme, when oure sauioure Jesus Christe offered vp on the Crosse hys mooste blessed and perfecte sacrifice, which was prefigured and signifyed before longe tyme, by ỹ oblations and sacrifices nowe put down & abrogated If that al kindes of sacrifices of bestes & metes be abrogated by Christes Sacrifyce, we oughte to haue nomore outward sacrifices. Then ye mystres Missa with your Chaplains do amysse to set vp that, whyche Christ put down: yea and though Christe had not abrogated the offerynge vp of beastes & bread, yet ye do greuously offend God in settynge vp a new kynde of sacrifice or worshyppynge of God whyche he neuer cõmaunded. Saye the not almightye God by Esaye the prophete and complayneth, that he is fallely worshipped by the cõ-

maun

maundementes of men: And god
gyueth a playn commaundement
in the. xi. of Deuteronomie saing
Do thou onely that whiche I cō
maunde the: neither shalte thou
put any thynge to the commaun-
demente, neyther take any thyng
from it. That God is soze displea
sed wyth offerynges inuented by
man, the death of Nadab and A-
biu, Leuiticye the. x. doth testifye,
where as they bothe were bxunte
to death, foz offering vp of strang
fire which was not commaunded
the. Wher haue ye any cōmaun-
demente of God that ye shoulde
offer vp bxeade in the new Testa-
ment: surely. no wher in the newe
Testamente Furthermoze: mast-
ers Missa ye and your Chaplay-
nes do noughtlye, and contrarye
vnto the scriptures, to set vp out
ward altares, whe as all outward
sacrifices are abzogated. What
shoulde Chxistes temple do wyth
an

an outwarde altare where there is no outwarde sacrifyce to be offered vpon it: The sacrifices that are alowed only for Christen men to be offred are these: The calues of oure lyppes prayers, thankes, prayseyng of god, charitablenes, & mercy and almes to the poore, our owne bodyes mortifyed, a contrite herte & a troubled spiryt. I pray you now; what shal we nede an outward and a stonie altare to offere these sacrifices on? Then when as we nede no such altares it is euyll done of you to hold still altares in the churche, where as Christes table shoulde be. Nowe your altares do none other good, but beare false wytnes agaynste Christ, that he hath not made perfect all, that are sanctifyed, wyth hys blessed sacrifyce: for an outward altare presupposeth an outward Sacrifice but an other outward sacrifice for syn after Chri-

stes

ſtes ſacrifyce, preſuppoſethe, that Chriſtes ſacrifyce was not ſufficient & perfect inough: For Paule to the Hebrwes proueth, that the ſacrifyce that hath another ſuccesding, is vnperfect. But all ſuche falſe wytnes and ſignifycations, which ſignifye any thyng agaīſt Chriſt ought to be putte downe and deſtroyed: but it is now proued, that the altares whiche are in the churche, preſuppoſe and ſygnify agaynſt Chriſt, therfore they ought to be broken downe and taken awaye. Thē ſhall ye my maſters that are miſſarpes, ſay maſſe wythout altares: if ye wyl nedes ſaye Maſſe. I wonder oft tymes, where is nowe the zeale amonge Chriſtenmē which was amōg the carnal and ſtubburne Iewes. Yf we, whiche woulde be reknened perfect Chriſtians: hadde bene ſo zelous for the kepinge of the newe lawe as they were for the olde, as

ſoone

soone as we had sene anye altare set vp in the churche, we woulde haue sayde vnto them that set it vp. What vnfaithfulnes is thys, that ye can not be contente wyth Christe, and the lawe of the Gospell, but ye wyl nedes sette vp Altares and outwarde Sacrifyces after the maner of Moyses lawe? Why sette ye vp agayne Altares and Sacrifices, whych oure redemer and Sauioure Christe hath put downe and abrogated? Howe can ye for shame sette vp altares, when as the chyldren of Israell. Iosue. xxii. chapiter coulde not abyde: that ỹ tribe of Rubē, Gad and the halfe tribe of Manasses, should set vp an altare any wher, to doo sacrifyce on sauynge onlye by the tabernacle? & yet they wer bounde to offer vp sacrifices, and to haue altares by the tabernacle Now haue I proued sufficientlye that contrary vnto the scripture,

ye

ye offer vp breade, for synne and buylde altares in the temples of Christen men. **Fremouth.** Thys do I also lay vnto this womannes charge that she with her chaplaynes, taketh in hand to offer vp Christ againe, and to take sinne awaie, with the offryng vp of Christ, euen as he toke synne away, when he offered hys blessed body vpon the crosse, which thing I shall proue to bee iniurious to Christes passiõ and priesthod and contrary vnto the word of God. **Porphiry.** Almyghty God sayde vnto the Jewes: In cathedra Moisi scribe et pharisei sederunt. that is, in the teachinge stoole of Moyses haue sytten the scribes & the pharises, do whatsoeuer they cõmaũd you to do but accordig vnto their workes, do ye not, for they say and do not. Yf that the Jewes were bound to do ỹ which the Scribes and pharises bad them do, we are

now

now bounde to do in the new test
ament those thynges, that oure
bishoppes and ordinaries byd vs
do. But oure ordinaries haue cō
maunded vs in the Masse to of=
fer vp Christ agayne daily for the
takynge awaye of synne, therfore
we are bounde to offer vp Christe
agayn to take synnes away. And
in doyng of oure superiours com=
maundemēt, we please God: who
bad vs obey our superiours. Ther
fore in offeryng vp Christe again
to release synnes, both of ỹ quicke
and the dead, is not contrary vn=
to the wyll of God, but pleasaunt
and acceptable vnto hym. Kno.
The Jewes wer boūd (I graunt
you) so long to obey the Scribes
and pharisies, as they sat in Mo=
ses chayr, or teachynge stoole, but
no longer. So longe sat they in
Moses teachynge stoole or chayre
as they taught only Moyses law
and nothinge of their owne. But
when

when ỹ scribes & phariseis taught
theyr owne traditiõs, & commaun
dementes, they sat in theyr owne
chaire or teaching stole, & thẽ were
the Jewes so lytle bounde to obei
them, that Chriſt gaue thẽ a plain
cõmaundemẽte, that they ſhoulde
not obey them, but auoyd & ſhune
theyr doctrine, and therfore ſayed
he. Math. xvi. Beware of the leuẽ
of the Phariseis, in ỹ which place
leuen, (as the ſcripture expoũdeth
it ſelfe) betokeneth ỹ doctrine of
the Phariseis. Yt that ỹ Jewes
were bounde to do what ſoeuer ỹ
Scribes & Phariseis did cõmaũd
without any exceptiõ, whether it
wer conteinede in the ſcripture or
no, thẽ brake ỹ Apoſtles Chriſtes
cõmaũdemẽt, whẽ as they woulde
not waſhe theyr hãdes, when they
wente to meate, for the Phariseis
& the Scribes ſayd vnto Chriſte.
Why do thy diſciples breke the or-
dinaũces of ỹ elders? for they waſ-
ſhe not they. hãdes whẽ they eate.

G.i. breade

bread but Christ in defending of his disciples, declareth, ỹ they brake not hys cõmaũdemẽt, in breaking of ỹ Pharises cõmaũdemẽt, therfor by these places of scripture, it is euidẽt ỹ a mã is sõtime boũd to obey the Pharises cõmaũdemẽt, ỹ is, whẽ they teach nothing but the scripture, & somtime mẽ are boũde to disobey & resist their cõmaundemẽt, ỹ is whẽ they sit in their own chayres, & teach traditiõs, whiche are not in the scripture. The pharises taugh ỹ al mẽ should washe theyr handes before meate. They taught ỹ mẽ shoulde not honoure theyr father and mother but put money in the box, & ỹ there by they should be excused frõ honoring of their father & mother. No mã is so mad to beleue ỹ by thys saying of Christ: in the chayre of Moises haue sit the scribes & pharises, do what soeuer they bid you do, men are boũde to kepe the pharises cõmaũdemẽt, whẽ they either teache

men

men to washe theyr handes before meate, or to dishonor theyr father & mother. The can ye not gather of the texte ỹ we are boũde to obey our bishopes & pastours in al traditiõs, & cõmaũdemẽtes, whatsoeuer they cõmaũde vs to kepe wout ani exceptiõ, but onely in such cõmaũdemẽtes as they haue out of the new testamẽt. Yf ỹ we were boũd to beleue & obey whatsoeuer the preachers, or ordinaries, or bishopes did teache or cõmaũde certaine Jews of the set of the Pharises, whych had beleued & professed Christ, stert vp & teached the brethren. Act. xv ỹ they coulde not be saued except they were circũcised, & kept the law of the gospell: were the christẽmẽ of ỹ time boũd to beleue & to obey these preachers cõmaũdemẽts? Bishop Fisher saied that the Byshope of Rome was head of the churche. Bishop Reps a litle before the Idole of Walsingam was put downe, saied ỹ men

should go on pilgrimage. Bishop Gardiner saied, ẏ images should be worshipped w̄ outwarde worship, & that men were iustified by theyr workes. These .iii. were ordinaries: were al they ẏ were vndre thē at ẏ time, whē thei preched such doctrine, boūd to do as these mē saied, or were they not? Yf they were not I praye you tell me, why were they not bound to obey theyr doctrine & cōmaūdemēt? Phil. By cause thei cōmaūded both, it ẏ was not in ẏ scripture, & also contrarie doctrine to the scripture. Fremo Thē wher as your ordinarie cōmaūded you & your mistres Missa anie thing cōcerning religiō, ẏ is not in the scripture, or cōtrarie vnto ẏ scripture, ye are not boūde to obey him, & kepe his cōmaūdemente: But thys commaundemēt of your ordinarie, wher as he commaūdeth you to offre vp Christe again is not cōmaūded of God in his scripture, yea it is cleane contra-

trarie vnto ỹ scripture, wherefore ye shoulde no more in thys case haue folowed the coũcel & cõmaũdemẽt of your ordinarie, then the good Jewes keepe the cõmaũdement of the Phàriseis, where they taught mẽ to dishonour theyr father & mother. ANO. And I for my parte shall proue, ỹ both your kind of priesthod ỹ offre vp christ againe, & also your ministris whom you haue taken in hande to defẽd are cõtrarie vnto the word of god They ỹ go about to make Christes sacrifice vnperfecte, are enemies vnto the scripture & cõtrarie to the worde of God, but your priesthode w̃ the messe, do so: therfore they both are cõtrary vnto the scripture. S. Paule in the epistle to ỹ Hebru. proueth by these reasons, that the sacrificies & priesthode of Moyses lawe are vnperfecte, because they coulde neuer make perfect thẽ, which were vndr the law And in the. vii. cha. he saieth thus,

 sue.

spekinge of the lawe & sacrifice of Moises. The cõmaudemet which wēt before is taken awaye for the weaknes & vnprofitablenesse of it for the law hath brought nothinge vnto perfectiõ, but it was a leding vnto a better hope. The prists of the olde law were manye because they were not suffered by death to cõtinue. But Christ because he endureth for euer, hath an euerlastenyng priesthod: wherfore he liuyng for euer, cã perfitly saue thẽ which thorow him, go vnto god. Mark these wordes well, for they are not mine but Paules. Paule also in ỹ .x. of the epistle to the Hebru. proueth ỹ the law is vnperfit, because it could not wt ỹ sacrifices & hosts which the prestes offered vp euery yere of freshe, make thẽ ỹ came to ỹ law perfite or els (saith Paul) they would haue left of offerynge Of the wordes I make these reasõs. If the sacrificies of Moyses lawe were vnperfect because they

could not make thē perfit for who they were offered, thē if ỹ Christes sacrifice make not all thē perfecte, for who it was offered, it was vnperfit also. But ye offre vp again for thē, for who Christ once before hath offered, ergo ye reke ỹ the sacrifice of Christ made not thē perfect, & so ye reke Christe no perfecter a priest, thē Moyses priestes were, & hys sacrifice no perfecter thē theyr sacrifices were. Marke well the wordes of Paule. ☞ Ler his hostiis, quas singulis annis continenter offerunt, nunq̄ potest accedentes perfectos reddere, alioqui nonne desiissent offerre

The law can neuer make thē that come vnto it perfite, w̄ these sacrificies, which they offre cōtinually euery yere ỹ same. Or els I praye you had not thei ceased frō offerin Ye maye se by Paul here, ỹ where as there is no ceasing of offering ỹ there, is no perfectiō of sacrifice but ye offre vp Christ againe and cease neuer one day in the yere, sauing one (yf ỹ ye cease thē) frō offe

h rige him again, therfor, ye mak as much as lieth in you, Christes sacrifice vnperfect.

Who so euer maketh Christes sacrifice vnperfite, is blasphemouse to Christe, & is a membre of Antichriste: but it is proued Mistres Missa, ẏ you w̄ your chaplaines do so: ergo ye w̄ your chaplaynes are blasphemouse vnto Christe, & mēbres of Antichriste, That in offerynge vp Christe agayne, ye be proud, arrogante, & take more authorite, thē euer god gaue you, I wil proue it thus. What soeuer ẏ high priest may not do, whiche is both God & man, ẏ cā not a simple priest lawfully do, whiche is but a mere man. But Christ oure hygh priest cā not offre him selfe vp againe thē can no simple priestes ẏ are but mere mē, offre vp laufully Christe againe: but ye take in hād to do so, therfore it, ẏ you take in hād is vnlauful, & ye ar in doing of your facte, presūptuous & arro

gant

gāt, taking vnto you more authoritie then ye haue geuen vnto you.

That Christ cā not offre him selfe againe, these wordes of Paule to the Hebru. ix. do testifie.

In ipsum celum ingressus est vt appareat nunc in conspectu dei pro nobis, non vt sepius offerat semetipsum, quēadmodum pontifex ingreditur in sancta singulis annis, per sanguinē alienum: alioqui oportuisset sepius passum fuisse a condito mundo. etc.

He entred into heauē it selfe, to appeare in the syghte of God for vs, not to offre him selfe oft times vp as the highe priest entreth into the temple euerye yeare by straunge bloud, For then frō the beginning of the worlde shoulde he haue oft sufferede. Marke ye not here that Paul sayth ỹ Christ shoulde haue oft suffered, if he had don a certain thing ofte: that same thing was of ferynge of hym selfe, as the texte doth expresly declare, Thē seing ỹ Pal. ioineth inseperably togither, ofte offeryng & sufferinge, it foloweth well, that so ofte as Christe is offered: so ofte dothe he suffer &

red

they that make hym to be oft offe-
red maketh hym to be slaine. But
ye mistres Missa w̄ all your chap
laines. offre Christ a. M. tymes in
one yeare, thē do ye kyll Christe, a
M. tymes in oue yeare. Nowe my
Lord iudg what this womā deser
eth for killing of Christ so ofte, I
refer it vnto youre iudgemēt
Ye saye also mistres Missa, that
ye take sinnes away with the offe-
ryng vp of Christ, & Paule sayth.
Absq; sanguinis effusione non fit remissio.
Wout sheading of bloud, there is
no forgeuenes: thē it foloweth al-
so by this place, ẏ ye & your chap-
lines, are bloudi sacrificers. Now
to you my Masters ẏ be prestes,
what christē bishope wyll cōmaūd
you to offre vp Christe againe to
take sinne away, seing ẏ as oft as
he is offered vp so oft must he suf-
fer, & haue his bloude shede. None
surely for thei ẏ do so, ar of ẏ right
lynage of that Byshoppe whyche
saied, Necesse est, vt vnus moriatur pro popu
lo, ne tota gens pereat

And

And of theyrs also whiche sayed Nos habemus legem, et secundum hanc debet mori.

There must one die for the people leaste the whole multitude should perysshe. We haue a lawe and accordynge to that, he must die.

Dauid and Paule saye, that Christe is an euerlastynge prieste and hys priesthode hath no end. No man can succede hym, that lasteth for euer, Christe endureth for euer, thē can no man succede hym then are ye not Christes successours, as ye woulde be taken.

Furthermore, seynge that Christes priesthode is euerlastyng there can no other priesthode lawfully succede, then is your Priesthode, whyche you woulde bringe in after Christes priesthode vnlawfull If ye say that ye are of Christes ordre: Paul shewing the differenc betwene Christes priesthode, and the priesthode of Moyses lawe, declareth ỹ non such as ye be cā be of

christ-

Chzistes ozdze. These be .iii. pzo=
perties, wherbi Chzistes pziesthod
differeth frō al other pziesthodes.
The first pzopertie ꝑ belongeth to
a pzieste of Chzistes ozdze, is to be
but one, & wout ende: The.ii. is
to endure foz euer in his pziesthod
The.iii. is to offre but once, & w̄
that offeringe to make perfecte all
thē foz whom he offereth. Al these
pzoperties are plainly sette out in
the.vii.&.x.cha. of the epistle to the
Hebz. in these wozdes. They were
made many pziestes bycause they
were not suffered by death to cōti
nue. But this pzieste, bicause he a=
bideth still, the same foz euer hath
an euerlasting pziesthod, wherfoz
he cā saue fully thē ꝑ thozowe him
go vnto god,, euer liuing foz ꝑ in=
tente, ꝑ he might make intercessiō
foz thē. Pt was mete that we had
such an high bishope, ꝑ shoulde be
godli & deuout, innocēt, vndefiled
set a side frō sinners & higher then
heauēs, which shoulde no t haue

nede euerie day, to offre vp sacri-
fices as those high priestes had:
first for theyr own sinnes, & thē af-
ter, for the sinnes of ỹ people. For
ỹ he did onc whē he offered vp him
selfe, & wt one oblatiō he made per
fecte for euer thē ỹ were sanctified.
But ye are manie priestes, & lyue
not euer & are not wout synne, &
make not them perfecte, for whom
ye offre wt one oblatiō. Therefore
are ye not priestes of Christes or-
dre, yea neyther of hys ordre, nor
ordinaunce, for he neuer ordeined
any kynde of priestes whereof he
hath made no mentiō in his scrip-
ture. A priest which is ordeined of
god, to offre vp alone wout anye
felowes in office an euerlastynge
offering for the takynge awaye of
synne, & doth hys dutie perfectly,
hath greate wrong done vnto hi,
yf anie mā take his office in hand
or will ioyne hi selfe in office wyth
him wout his leaue or cōmaunde
mēt Christe was ordeyned of god

to

to offre alone wout anie felowes in office, an euerlasting oblation, for the releasing of sinne, & that office doth he perfitly, yet ye vnsēte for, and wout licēce, thrust your selnes into Christes office, to offre wt hym, for the takinge awaye of sinnes. Therfore ye do christ plain wronge, and not oneli him, but also his father, who sent him. Nowe how cā this priesthod of yours be of god, which is iniuriouse & doth wrong, both to ye father of heauen and to Christ his sonne, and oure redemer? Thē if ye Masse leane vpō your priesthod, thei must boeth fal togither. Here haue I proued also ye this Masse is not ordeined of god, and ye she is cōtrarie to the scripture, and a blasphemouse mēbre of Antechriste and iniuriouse vnto ye priesthode of Christ and to his passiō also, and idolatres: and a causer of idolatrie. Whether suche an idolatres ought to be holdē stil in Christes church, forgoddes

ſeruice or no, I refer al the matter vnto you my Lord iudge, whyche haue authoritie in this matter to determine as ye haue ſene euidēce

Pa. Theſe mē thi accuſers haue brought forthe ſufficiēt euidēce & witnes, ỹ thou arte not of god, ỹ thou art cōtrarie and enemi vnto the holy ſcripture, & an Idolatres makinge a God of vnconſecrated bread, & wyne, and ỹ to the greate iniury of Chriſtes paſſion thou offereſt vp Chriſt agayne, & aſmuch as lieth in the, kylleſt hym a thouſand times in one yere. Wherfore thou haſt deſerued death, and art worthy to be burned. But leaſt thi fathers generatiō & papſtes, ſhuld ſaye, that we are as deſireous of bloudſheddyng, as thei were, whē thei bare the ſwynge, I commaūd the in payne of burnyng to packe out of this realme, wal thi baggs & baggage with theſe. viii. daies, & go to thy father the pope, & all the ſpede, ỹ thou canſt, & ſay, ỹ here is

in

in Englāde no more place for him or any of his generatiō. Know. Sir, if it please you, if there be no mā appointed to se thys woman shipped, & cōueied out of this lāde ẏ priestes wil kepe her stil in theyr chambres, & wil abuse her as they haue don before. Therfore if your Lordship wil lette me haue her in my custodie, I shal se her cōueied oute into the sea, let her chose, whether she wyll come agayne or no. Pal. I am cōtēte, saie not womā but thou art warned, if that thou euer come into this realme again after these viii. daies, loke none other but to be serued euē as thi father hath serued oure brethern in time paste.

☞ Imprinted at London by Jhon Day, and William Seres, dwellyng in Sepulchres parysh, at the signe of the Resurrection alitle a boue Holbourne Conduite.

A newe Dialogue Wherin is conteyned the examinatiō of the Messe and of that kind of priesthode, whiche is ordeyned to saye messe: and to offer vp for remission of synne, the body & bloud of Christe againe.

¶ Beleue not euery spirit, but trye the spirites, whether they be of God or no: for many false prophetes are gone into the world.

Imprinted

at London by Jhon Day and William Seres, dwellyng in Sepulchres Parish at the signe of the Resurrectiō a little aboue Holbourne Conduite.

☞ Cum gratia & priuilegio ad imprimendum solum.